

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

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No. 6.

Missions Generally.

We continue the publication of the Reports of Missionaries. We trust that the attention of many will be directed to this interesting and important field. No one, in this age and generation, can measure or adequately value the results of their labors there. No one at this moment can fully realize the extent, importance, the present and future condition of that vast region. The population is pouring in by every avenue. On the borders of Lake Superior, down to the Gulf of Mexico, and Westward over the Rocky Mountains to the Pacific Ocean, emigrants are seeking new homes.

Temporal cares and temporal objects now engross attention. From the force of circumstances, their present vision is chiefly bound to the earth and earthly things. Many are the privations they experience, in the hope of seeing better days. But many will go down to the grave, before these hopes shall be realized. Here and there are some who love the Church of God, and yearn for the solemn services and religious privileges of their former homes. These are yet comparatively few, and as our Missionary Stations indicate, are thinly scattered throughout the land: there are however many, who, by the efforts of our Missionaries, are becoming interested in the Church of our affections, and in her solemn services. They, as well as the whole population of a new country, have not the means to supply their spiritual wants, or to provide proper religious instruction for themselves and children. They look to us for help. When we contrast our means with theirs, our religious privileges with their destitution, can we deny their claims upon us? "For lack of knowledge," many shall doubtless perish there. Can we say that we have no sympathy for their condition? Have we no interest in their future welfare? Is not our own fast bound up with theirs?

REPORTS OF MISSIONARIES.

Maine.*Augusta*—Rev. A. BURGESS.

"I send above the regular annual report, which includes the services of Easter Day of the year. I have no remarks specially to make, besides those in my letter addressed to you a few weeks since.

As the parish has been to a good deal of inconvenience in resigning the Missionary stipend this Spring, rather than at the coming October, I shall be very glad to receive the balance of \$75, due this station, as soon as the state of the Treasury will permit.

With many thanks for the long continued favors of the Committee towards this Church, and with prayers for the prosperity of our Mission, &c."

Brunswick—Rev. THOS. F. FALES.

"I was not able to make out my semi-annual report of this station at the appointed time, and I must beg you to excuse its late appearance.

The above table contains the statistics which are required to be furnished from April to April. Owing to my own uncertainty as to the permanent connection of some individuals, and families, with our congregation, I have preferred making no statement at all, rather than one which might afterwards appear to have been too large. Our congregations were never so good as at present, and although there has not been that increase in the strength of this parish which we hoped another year would show, yet your Missionary is far from being discouraged, and his conviction of the importance of this station is continually deepening. We began with the smallest possible nucleus, and perhaps our growth from that feeble beginning has been as encouraging as the circumstances would have permitted us to expect. There is a prospect now, that this town will, in the course of a few years, be considerably increased. It is destined ultimately, we think, to support quite a large manufacturing population; and our Church, we trust, if sustained until that time, will show a proportional advancement in numbers and strength. If, in this expectation, however, we should be dis-

appointed, we think that the importance of sustaining our services in this place, and that the general influence for good which they promise to exert, may well encourage the Board to continue for a long time their accustomed aid. At this moment, there are indications of good which give us the cheering evidence that God has smiled upon our labors, and their fruits will no doubt be reaped in other portions of our vineyard, although they may not add materially to the strength of this struggling parish.

The statement required from our wardens and vestry will be enclosed and forwarded with this report in a few days."

New-Hampshire.*Manchester*—Rev. W. H. MOORE.

"In presenting my report of the condition of this station, and my services in it, during the year past, I take occasion to express my thankfulness to God, who has kept his servant still in his vineyard, and to acknowledge the patience of the Committee in extending their aid still to this station, when we had hoped to be able by this time to go alone. In the expectation of this, I advised the Bishop last spring that I should be able to get along with half the stipend then allowed to this station, and it was accordingly reduced. The parish had much increased then. But very shortly afterwards, we experienced one of those depressing alternations which are no novelty in this parish. Many of our worthy families removed, and a large number of individuals. Many have since come in, but we do not yet stand as strongly as before. It is this constant ebb and flow which has so disappointed our expectations, in respect to the speedy establishment of this parish. It is a draw back which almost all of our Western stations experience to a sad degree, but I doubt if any one has shown so great a fluctuation as mine. But there must be an end of this incessant change, and I hope this end is not far off.

We have experienced, in common with all parts of the Church, great spiritual torpor. But we have still used the appointed means of Grace in their

season, feeling sure that God will yet bless them. Our Lent services have been attended by a larger number than any former season, and there were other evidences that the influence of these services is very blessed, and that where used in faith, they are well adapted to procure that 'refreshing' from the Lord, so greatly needed—so long looked for.

Our Sunday-school, though small, is still continued. The first Sunday of each month, the children are publicly catechised in the church.

During the last season, I took a tour, at the request of my Bishop, in company with a brother clergyman, to the upper part of the State, preaching as we went, and performing the service of the Church, as fully as if in our own churches. There being two of us, and having a number of Prayer Books, which we distributed to those present, before commencing service. We found scarcely any difficulty in doing this. Our object was to let people have an opportunity of learning something of the Church, and to find out any stray sheep belonging to the Church's fold. We have reason to think the effort not to have been without good results."

Delaware.

Lewes—Rev. J. L. CHILDS.

"My remarks as to the several stations are as follows:—At Lewes, although I cannot speak of any other improvement, the regular attendance is much larger now, than at any time before, since I have occupied the station. There are, however, serious obstacles to our growth from internal difficulties, and I believe from them alone. At St. George's the regular attendance is probably increasing. In Long Neck I reported in October, that I had just commenced soliciting funds from abroad to build a chapel. The design was conceived in August, and our building calculated to hold about 100 persons, is now ready for the plasterer, and will be set apart, God willing, for Divine Worship in May next. I have held service in a school-house in the vicinity, and the attendance has been large, and is increasing. At Millsboro', a lot has been given for a church, and about

five hundred dollars subscribed;—part of the materials for building are on the ground. As to Dagsboro', I think it is not worth while to continue the services there any longer—the only inducement thereto, is the existence of an ancient Church edifice, now rapidly going to decay. On the whole, I must add, that the attendance reported, and the buildings projected, are hardly to be taken as indications of spiritual improvement. My only source of encouragement in this respect, is that Holy Word, which contains promises of grace and mercy for fallen man."

Georgetown, Cedar Creek, and Milford—Rev. J. L. McKIM.

"The services indicated to have been performed in Cedar Creek Church, should more accurately be stated as performed in the country 'around that Church. St. Matthew's (the centre,) is really attended but thinly: at several school-houses, however, within a range of ten miles' around that point, the Missionary's work is very acceptable to the people; and there is reason to hope, the Church is beginning to find favor in the eyes not only of her straying children, but of strangers also.

In the towns (Georgetown and Milford,) the Church may be considered as established, for years past; the forest and the farming districts of this country are the true Missionary ground."

Alabama.

Carlowville—Rev. F. B. LEE.

"I have for many months been devoting some time to the instruction of the colored population. This has consisted in teaching the portions of our service which are invariable, together with a few hymns. I have, moreover, held a regular service for them at church once a month, and meet them one evening in the week at my residence. There are only two of these connected with our Church—but the prejudices of those who belong to the Baptist denomination are fast wearing away, and I trust may be succeeded by a positive partiality for our services. Of those not yet admitted to any Communion (I entertain no doubt), we shall make many converts.

The general condition of my charge, it will be seen, is flourishing. Accessions to our numbers, however, are few, and those entirely the result of immigration; little is to be hoped for from any other source.

Agreeably with the requisition of the Board, I report an increase in the amount of salary raised by the congregation. It is now (from Easter,) to be fixed at \$400, until they shall be able to do better."

Kentucky.

Bowling Green—Rev. W. D. HARLOW.

"As my report for this month would be nearly what it was last October, I have concluded that it is better to make my statement at this time in a few lines instead of figures.

My health has been delicate ever since my last report, so that I have been able to accomplish but little in the way of increasing our numbers in this place. For several weeks I suffered with severe sore eyes, which prevented me from officiating in the church. Besides this, with one exception, I have performed the duties of my office regularly every Lord's day. The excepted time occurred on a most inclement day, when all the churches in the town were closed.

By means of a Tea Party, and my begging in Louisville and Lexington, we were enabled a few months since, to pay about \$150 towards liquidating a debt of several hundred that was hanging over our little Church. The balance of the debt we have arranged in such a manner, as that it shall never endanger the sale of the building.

We have had no baptisms as yet, but several are soon to be admitted to that Holy Sacrament.

The Bishop is expected shortly to visit us, when we trust there will be some candidates for Confirmation. May the Lord bless his work in this part of his moral vineyard."

Paris—Rev. G. G. MOORE.

"Things in this station remain pretty much as they were at my last report. In that report, I mentioned having commenced preaching in the city of

'Maysville, near fifty miles from this.' The prospects are still brightening there. A few weeks since a parish was organized by the name of the Parish of the Church of the Nativity; about thirty-five persons subscribed their names as parishioners, to the articles of association, some of whom were members of different religious sects. There are six candidates now for Confirmation, and a prospect of several more in a little time. They have commenced a subscription for building a church, and called a Minister to the rectorship of the parish. I must not omit to mention here, the very efficient help in this good work which has been rendered by Rev. Mr. Craik, and Rev. Mr. Gallagher of Louisville, and particularly the frequent and able services of the Rev. Mr. Berkley of Lexington. Divine Service has also been commenced in Cynthiana, a village fifteen miles distant from this, containing about twelve hundred inhabitants.

Here, too, the prospects are very flattering for establishing the Church. A parish by the name of the Church of the Advent, was organized on the 6th of January, consisting of about forty members, and there are now thirteen communicants. Several more will come into the Church soon.

In consequence of their success and prospects in Maysville, I have discontinued my labors there, and accepted an invitation to the rectorship of this Church, where I officiate regularly on the second Sunday of each month, and once on a week day in the intermediate time. Here, likewise, I have been very much aided by my worthy friend and brother, Rev. Mr. Berkley, whose heart has become of late very much animated with Missionary zeal, and warmed up with Missionary fire!

There are several other points within fifteen, twenty, and thirty miles, where I have no doubt the Church might be speedily established, if we only had the men to present her admirable and superior claims to the people. Oh! that God would send forth more 'laborers into the harvest!'"

Mississippi.

Yazoo—Rev. N. W. CAMP.

"Since his last report, your Mis-

sionary has spent nearly all his time in and about the station. In January last he was absent from the station one Lord's day, and in February, two Lord's days—though engaged on those days in the duties of his profession.

We are encouraged to renewed labor, knowing that the same good Lord who has watched over and prospered us hitherto, will continue to vouchsafe his blessings, if we remain faithful.

Efforts are now being made to raise money for our new church, in which, accommodation for negroes will be amply provided. Bishop Otey has so recently been here, and has expressed himself so freely and frankly concerning both our labors and prospects, that I refer you to him for any farther information you may desire."

Port Gibson—REV. W. PRESBURY.

"Having been a Missionary without salary for two years past, and not required to make regular reports, I am not conversant with all the changes that have been made by the Board, nor do I know whether reports should be made after any prescribed form or not. If I should err, therefore, in this respect, you will pardon my error, and embrace the first convenient opportunity of correcting it.

My appointment to this station extends from the 1st of Dec., 1846, with a salary of two hundred dollars. I first visited the parish in Nov. last, and received a call to the rectorship. A considerable partion of Dec. was occupied in removing my family. On the 1st of Jan., I entered upon the active duties of the parish, since which time regular services have been held, with the exception of two Sundays, when the congregation were prevented from assembling by heavy rains. Indeed, the frequent rains and overflowing of the creeks, since my arrival here, have kept a considerable portion of my congregation entirely aloof from the services of the sanctuary. The parish being situated in the country, and in the midst of a planting population, which is necessarily sparse, is not large, and perhaps never will be, though I doubt not that during the summer considerable additions will be made to my congregations. At pre-

sent they vary from twenty-five to seventy-five. The parish, however, though small, is important, from the fact of its comprising several families, the younger portion of which, it is hoped, will be trained up in the Church and for the Church, which we venerate and love, as well as for the kingdom of heaven. Our Church here owes its origin, under God, to the efforts of a pious and zealous layman, who, some years since, commenced services as lay-reader under his own roof. The number of attendants upon his services gradually increased, and a parish was at length organized. Soon, through the liberality of a few individuals, a glebe was obtained, a small, but neatly finished, Church edifice was erected upon it, and a commodious house for the rector; and recently a school-house has been added, where the children of the parish and vicinity may be taught various branches of science, in connection with our holy religion. Of this school I at present have charge. Such are the results of small beginnings, or rather such is the blessing of God upon the promptings of a correct faith. How many laymen in our Church might go and do likewise. And who can estimate the effect of our Liturgy, the reading of the Scriptures, and a Gospel sermon, by one whose heart burns with love to immortal souls? Had we an army of such, how soon might our moral wastes bud and blossom as the rose. The parish, indeed, considering the smallness of their number, deserve great credit for what they have already accomplished, and their example is well worthy of imitation. Our Church here may now be considered as permanently established, and nothing seems to be wanting but the fostering care of the Missionary Society a little longer, to render it self-supporting."

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Louisiana.

Franklin—REV. S. G. LITTON.

"Being appointed Missionary last October, it becomes my duty to forward to you a semi-annual report. During the last six months, I have been officiating in this place, and although, as might be expected in a new field, there have been difficulties to contend with, still

there is every reason to thank God and take courage. Except to a few, very few indeed, our Church was a stranger when my services commenced, still she has, through the blessing of God, gained favor in the sight of the people. The attendance on the services is very good, and steadily on the increase, while the interest displayed by those who attend, for the welfare and the prosperity of our cause, is at once gratifying and encouraging. At present we labor under great disadvantage, having no place to assemble for worship but the Court-house. I hope, however, that this drawback will soon be removed, as we are now making arrangements to erect a Church edifice. A gentleman in the neighborhood, and who is a member of the Vestry, has given us the brick, another has donated a bell, and in addition to these donations, a lot has been given to the Vestry sufficiently large for our Church, and a parsonage. As yet, we have not a sufficient amount to complete the building, but I feel confident, such is the good will and liberality of the community, that they will come nobly forward, and perfect the good work which they have commenced. Until this desirable object has been effected, we must struggle on, as we are now doing, and submit to many inconveniences, buoyed up with the hope that by the end of the year, we will have a temple, whither we may go up with glad hearts, and grateful feelings to Him who has smiled upon us in our united efforts to establish at this place the Church of his Son, our Saviour and our Head. When I reflect that but a short time since, the Church and her services were unknown, except to a very limited number, and now consider the decided interest in her behalf, an interest that is manifested by works, on the part of the many who now assemble with us, and whose is the desire that our Zion should be established in their midst, it cannot be otherwise, but I should feel grateful to that good God who has sustained me in my humble efforts, and opened for us a prospect of usefulness in this field of labor. I hope in my next report, should my health be spared, to be able to communicate something that will interest, and at the

same time prove, that the appropriation made was not *altogether* useless. In the mean time, every thing that can be, will be done on my part, 'God being my helper,' to advance the interests of the Zion of our common love, in this portion of the Lord's vineyard."

Tennessee.

Knoxville—Rev. T. W. HUMES.

"Since the 1st of last October, at which time I succeeded the Rev. Chas. Tomes, as Missionary at this place, I have regularly performed Morning and Evening Service, and preached twice every Sunday, with the exception of two days, upon one of which I was absent, attending the death-bed of a parishioner and near relative, and upon the other, was confined to my room by severe indisposition of body. Besides these duties, I have read Morning Prayer every Wednesday, in the church, and also performed the same service upon most of the holy days appointed in the calender, with a sermon each upon Christmas and Good Friday.

There are several children now in readiness for baptism. The Sunday-school, and the catechetical examinations on every Sunday afternoon, are faithfully attended by the children of the congregation, who number about thirty; and promise to be fruitful of good results. The congregations are large and attentive, and I have good reason to hope that I shall be able to present a class of six or eight persons to the Bishop for confirmation, at his anticipated visitation in the summer or fall. The moral influence of the Church upon the community generally, I believe to have been very great. Although no additions of adults have been made to our fold since my appointment as your Missionary, yet I feel that I have not been laboring in vain. The seed of the good word of God which has been sown in tears, will, one day, I am assured, be reaped in joy. The times and the seasons are in the Father's own power. Earnestly endeavoring to know nothing among my people, but Jesus Christ and him crucified, I have in much infirmity labored to fulfil my

duty; and must leave results with him who has declared that his strength is made perfect in weakness."

Randolph, &c.—Rev. J. W. ROGERS.

"I cannot conclude this report without saying one word of circumstances *peculiar* to this field of labor:

In every other tract of country, so fertile and densely populated as this, Christian societies of all creeds, and of *none at all*, are vigilant, and zealous to promote their own *peculiar* views. But here, in a tract of forty miles square, are thousands (*nominal* Methodists, Baptists, and Presbyterians,) as partial to the Church as to their own societies, and are what they *are*, and yet *are not*, only by *accident*, and from among them was nearly one half of those added to the Church last year.

Another class are pious, humble, and devout persons, attached to no society whatever. Of these there are hundreds, whose sincere hearts long for more strengthening spiritual food than they have yet received in only reading the blessed Word and prayer. And when I see them struggling on, without sacraments, against the world, the flesh, and the devil; and often falling, and sometimes ready to despair, I cannot be contented as an idle spectator and rejoice in the hope of saving only my own soul; but venture to appeal with more earnestness and boldness to you than I ever have before—to assure you that your labor is not in vain in the Lord—that, although far distant, you have visited, in your charities, many a dying-bed among this class, and strengthened their souls by the sacraments and prayers of the Church for the struggle for death. They rest in peace. May God return something into your own bosoms and bless your children when they wander in a distant land!

Another class is composed of characters to be met with in every community: those 'having *no hope*, and without God in the world.' But even this class are here *peculiar*. They came into the country at an early day, when every thing was wild, and religious advantages uncared for and unknown. No Sunday-schools inviting the feet of the children to piety, they grew up untu-

tored and wild as the deer they chased upon the Sabbath, and now being grown up, and heads of families, they seem themselves almost impervious to truth, and another generation at their feet, find it easier to imitate the vices of their fathers, than to walk in the narrow and thorny path of those who 'glory in tribulation.'

But if this class are *peculiar* on account of their *inexpressibly miserable condition*, are they for this reason undeserving our sympathy?

For my own part, having observed them from my boyhood, I know how to pity them, and make many allowances. Your children were called every Sabbath to the Church. No such voices from Heaven broke upon these morning solitudes, and even at this day, there are thousands of poor people so remote from places of public worship, that they never hear the Gospel. When you were preparing for the struggle of life, the graces of the spirit were offered you in Confirmation and the Lord's Supper. These often resolved to serve their Redeemer, but wanting the means of Grace, they fell.

Shall their children follow in their footsteps? Shall these rising generations share no sympathy of Christians? Shall our Missionary efforts be discouraged by the thoughtless, who have sometimes undervalued our humble labors? And while the harvest in the West is more than plenteous, and the laborers so few, who would not pray to the Lord of the harvest?—who would not share his temporal goods?—who would not take up his Cross and come 'without purse or scrip,' trusting in Him who feeds the sparrow and clothes the lilly of the field?

I designed calling your attention to a *fourth class*—the *colored population*—and to describe their condition with some particularity; but only have room to state that they are very *destitute* and very desirous of *instruction*. In my three parishes there are about 4000; as to their temporal interests, comfortable and happy, so much so that many subscribed for the relief of suffering Ireland, but of this whole number I venture to assert that not one hundred have been *baptized*."

The Jews.

"The undersigned reports, that since his last communication to the Committee, he has been regularly engaged in preaching the Gospel to the children of Israel, in the place provided for this purpose. On the first Sunday in Advent, the chapel was opened for public worship, which has since been regularly conducted therein, twice on each Lord's day. The attendance has been small, and will of necessity continue to be so, for some time to come, unless the plan of our Mother Church be adopted for carrying on this work—viz., of encouraging Christians favorable to this cause, to give it countenance by their presence, and aid by their personal co-operation. On the Fourth Sunday in Lent, I administered the holy rite of Baptism to three persons of the seed of Abraham, whose walk and conversation since have been most exemplary, and who have given the most satisfactory evidence of their sincerity in professing the Christian faith. There are three other persons whom I have under instruction. In addition to these, there is a whole family living in the country, the father of which has recently expressed his desire to enter with all his household, the Christian Church, and to be baptized in the Mission Chapel in this city. He is

a man of some distinction among the Jews, being both wealthy and learned, and will perhaps address his brethren of the house of Israel in a short treatise on the design of Old Testament dispensation, giving also his reason for embracing the Christian faith. I am more and more persuaded that the Jewish mind is in a transition state, that the faith of many of them, in their own system, begins to be shaken, and now is the time, the most favorable time, to present to them the Gospel, as Judaism perfected, and show them the substance of all those shadows which they never yet have understood. So far as duty is concerned, I feel that nothing can excuse the Church for neglecting to testify to the Jews that Jesus is the Christ, even if no ingathering follows. But when God is pleased to smile upon our poor endeavors, and to bless them to the saving of some souls, are we not in duty bound to increase our efforts to promote the work we have undertaken.

The present number of communicants attending the Jewish Chapel is sixteen, eight of whom are Israelites; of the Israelites, five were confirmed by Bishop Delancey on Good Friday last.

Respectfully submitted,
I. P. LABAGH, Miss'y to the Jews."

Intelligence.

MISSIONS TO THE GERMAN POPULATION.

At a recent meeting, the Domestic Committee resolved, in answer to the application of the Missionary Bishop of the North-West, to appropriate funds for the support of a Missionary among the Germans within his jurisdiction, as soon as a suitable laborer was ready to enter upon the work.

To meet this, and a similar promise made to the Bishop of Kentucky, the Committee confidently rely upon the liberality of the members of our Church, feeling assured that the necessary funds for the support of this interesting branch of Domestic Missions will be forthcoming at the time required.

Instead, however, of promising support for *one* Missionary only, to each of the above Bishops, why may not funds be supplied for the maintenance of *four* laborers, in a field too long neglected, and where even more might now be advantageously employed?

Contributions will also be gladly received for the purchase of German prayer-books,—the present edition being too costly to allow the publishing society to furnish them for gratuitous distribution.

FUNDS.

On the 15th, the Treasurer's accounts for the current fiscal year will close, preparatory to the meeting of the Board on the 23d inst.

Owing to the great number of parishes which have not yet contributed, there is a lamentable deficiency in the treasury, compared with the amount usually received at this period of the year. In consequence, many of the Missionaries have not been paid anything on account of salaries due on 1st April last; and unless funds are provided, they cannot be paid.

The hope is still cherished, that contributions will be received in time to be included in the annual report, which may cheer the hearts of the laborers, and remove the sad apprehension that the pledge of the Church to them was about to be broken. The friends of Missions, and particularly the Rev. Clergy, are invoked to aid the cause without delay.

"Thy prayers and thine alms are come up for a memorial before God."

The following appropriate prayer was written upon the paper enclosing One Hundred Dollars, which formed a portion of the collection recently made for Domestic Missions in St. John's Chapel, in the City of New-York:—

"Almighty God, who art pleased to permit Thy feeble creatures to co-operate with Thee, in carrying out the designs of Thy Providence, and by their prayers and alms to further the extension of Thy kingdom on earth; grant unto all those, who being baptized into Thy Holy Church, have, in its ministration and Sacraments, most bountiful provisions for all their spiritual necessities; that they may always have a truly grateful sense of Thy mercy and goodness, and be ever ready and prompt, as Thou givest opportunity, to extend these blessings to others, and to give, as Thou hast prospered them, for the support of those whom Thou sendest into Thy vineyard—and that each one may in his degree share in the reward of those who turn many to righteousness.

Accept, O Lord, this my offering, and let Thy blessing rest on me, for Christ our Lord's sake. Amen."

Rogation Sunday.

RESIGNATIONS.

Iowa—Bloomington, Rev. DANIEL MURPHEY, from April 1st, 1847.

Alabama—Tuscumbia and Florence, Rev. DAVID BROWN, April 1st, 1847.

APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee:

Alabama—Huntsville, Rev. H. C. LAY, from the date of his entering upon his duties there.

Mississippi—Jackson, Rev. J. W. HOSKINS, from March 1, 1847, salary \$250.

Louisiana—Franklin, Rev. S. G. LITTON, from October 1st, 1846.

Tennessee—Somerville, Rev. WM. H. BURTON, from Jan. 1, 1847, salary \$200.

Michigan—Jonesville and Hillsdale, Rev. R. S. ELDER, salary \$100, from date of entering upon his duties.

Arkansas—Little Rock, Rev. W. P. SAUNDERS, appointment extends to November 15th, 1847.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th April to 15th May, 1847.

CONNECTICUT.

Fairhaven—St James' Ch., $\frac{1}{2}$	\$3 00	
Meriden—St. Andrew's Ch.....	20 00	
New Milford—Mrs. M. A. B.....	20 00	
Plymouth—St. Peter's Ch.....	25 00	
Stratford—Christ Ch.....	5 00	73 00

NEW-YORK.

Brooklyn—Calvary Ch.....	60 34	
Delhi—St. John's ¹	4 72	
Glen's Falls—Church of the Messiah ¹		} 5 00
Sandy Hill—Zion Ch ¹		
Fort Edward—St. James' Ch ¹		} 7 00
Hempstead—St. George's Ch., $\frac{1}{2}$	7 00	
New-York—St. Thomas' Ch.....	79 37	
St. Luke's Ch.....	84 79	
St. John's Ch.....	311 75	
St. Paul's Ch.....	103 08	
Church of the Epiphany.....	30 50	
Saratoga Springs—Bethseda Ch.....	7 52	
Sing Sing—St. Paul's Ch., special offerings.....	30 00	726 35

WESTERN NEW-YORK.

Auburn—St. Peter's Ch ¹	8 00	
Bainbridge—St. Peter's Ch ¹	2 00	
Genesee—St. Michael's Ch.....	7 32	
Geneva—Trinity Ch.....	15 30	
Do. ¹	25 00	
Do., for Kentucky.....	5 00	
Greene—Zion Ch ¹	3 00	
Guilford—Christ Ch ¹	1 00	
Honeoye Falls—St. John's Ch.....	3 00	
Le Roy—St. Mark's Ch.....	5 75	
Do. ¹	6 00	
Lockport—Grace Ch ¹	7 00	
A Communicant, for the Rev. R. J. Walker.....	1 00	
Manlius—Christ Ch.....	5 00	
Do. ¹	3 00	
New Berlin—St. Andrew's Ch. ¹	5 00	
Oswego—Christ Ch.....	6 64	
Owego—St. Paul's Ch.....	2 00	
Oxford—St. Paul's Ch.....	17 00	
Do. ¹	18 00	
Pierrepont Manor—Zion Ch. ¹	7 00	
Rochester—St. Paul's Ch. ¹	6 00	
Rome—Zion Ch.....	2 24	
Do. ¹	4 50	
Sackett's Harbor—Christ Ch. ¹	3 00	
Seneca Falls—Trinity Ch.....	3 00	
Syracuse—St. Paul's Ch.....	26 74	
Do. ¹	7 53	
Ulva—Grace Ch.....	60 00	
Do. ¹	13 00	
Trinity Ch. ¹	7 08	
Watertown—Trinity Ch. ¹	3 00	
A Donation on Thanksgiving Day, through the Rev. Geo. Watson.....	2 00	
A Friend, by the hands of Bp. De Lancey.....	10 00	301 15

NEW JERSEY.

Jersey City—St. Matthew's Ch., a Lady.....	1 25	
Newark—Trinity Ch., offerings.....	29 25	
Princeton—Trinity Ch. ¹	25 00	

PENNSYLVANIA.

Holmesburgh—Emmanuel Ch. ¹	3 00	
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Jerseytown—Mrs. M. P. Mills.....	7 00	
Philadelphia—St. Luke's Ch.....	372 65	
Trinity Ch. ¹	2 75	385 40

DELAWARE.

Broad Creek—Christ Ch.....	2 77	
Georgetown—St. Paul's, and }.....	15 00	
Milford—Christ Ch.....		
Leves—St. Peter's Ch.....	3 90	
Middletown—St. Ann's Ch.....	10 00	
Newark—St. Thomas' Ch.....	9 54	
Do., for Bp. Freeman's diocese.....	1 59	
Newcastle—Emmanuel Ch.....	19 57	
Do. ¹	7 00	
Seaford—St. Luke's Ch.....	2 44	
Smyrna—St. Peter's Ch.....	2 38	
St. George's Chapel.....	2 38	
Wilmington—St. Andrew's Ch.....	46 00	
Trinity Ch.....	15 72	
The Diocese of Delaware.....	28 52	
The Treasurer of Do.....	4 28	171 09

MARYLAND.

Annapolis—St. Ann's Ch., 2d quarterly collection.....	12 36	
The Diocese of Maryland.....	4 00	16 36

VIRGINIA.

Goochland & Fluvanna districts—St. James' Pa. S. S.....	30 00	
Portsmouth—Trinity Ch., Lent off'gs.....	13 00	43 00

SOUTH CAROLINA.

Charleston—St. Philip's Ch. ¹	60 30	
St. Stephen's Ch. ¹	7 12	
St. Michael's Ch. ¹	35 00	
Edisto Island ¹	13 50	
St. Stephens and Upper St. Johns.....	82 00	
For Domestic Missions.....	9 00	206 92

GEORGIA.

Savannah—Christ Ch.....	50	
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ALABAMA.

Mobile—Christ Ch.....	322 00	
Do. Sunday School.....	5 00	
Montgomery—St. John's, col'd communicants ¹	10 50	337 50

KENTUCKY.

Covington.....	6 50	
A Friend to Missions, from L. P. Maury.....	5 00	11 50

OHIO.

Boardman—St. James' Ch. ¹	5 00	
Canfield—St. Stephen's Ch. ¹		
Cincinnati—St. Paul's Ch. ¹	2 00	
Hudson—Christ Ch. ¹	2 06	
Norwalk—St. Paul's Ch. ¹	6 00	
Penfield—Christ Ch. ¹		
Grafton—St. Stephen's Ch. ¹	3 00	18 06

MISSISSIPPI.

Columbus—R. T. Hoskins, Esq.....	3 00	
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MICHIGAN.

Marshall.....	12 50	
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ARKANSAS.

Fort Gibson—Coll. at the Offertory.....	10 00	
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MISCELLANEOUS.

An Easter offering from Mrs. D.....	3 00	
W. M. $\frac{1}{2}$	5 00	8 00

TOTAL.....\$2,379 83

(Total since 15th June, 1846, \$21,537 75.)

¹ Indicates the sums for the Jewish Mission.

FOREIGN.

Africa.

We beg to call the attention of the friends of the Mission in Africa, and especially to those who have contributed to the support of beneficiaries in the Mission schools of the station, to the following letter of the Rev. Thos. S. Savage, written in January last, and recently received. It will be found to answer many inquiries, and while it plainly sets forth difficulties, it presents ground for much encouragement.

LETTER FROM THE REV. THOS. S. SAVAGE, CAPE PALMAS, JANUARY, 1847.

Your general letter, dated April 29th, came to hand on the 10th of September, having been detained in a manner unaccountable to us, at Monrovia. That part referring to the beneficiaries in our schools, demands a special reply. As you made no specifications, we are still ignorant of the precise nature of the inquiries of the patrons, answers to which they make conditional to the continuance of their contributions. We feel constrained to remark, however, that, if a correspondence be required with each patron and Sunday school supporting such children, as particular respecting character and progress, as has been sought in some cases, it is unreasonable, inasmuch as it will be difficult of compliance, and will call aside the Missionaries from their appropriate work. Time that is needed for the instruction of the children and the preaching of the Gospel to the heathen will be spent in presenting motives to *Christians at home* for continuance in well-doing!

A resolution was taken by the Mission the last term, requiring the superintendents of the several stations to give at the annual examinations the name of each pupil in attendance, with such facts respecting character and progress as their health and other duties will permit,—such facts to be forwarded to the Secretary of the Foreign Committee, with the usual returns of the stations. The

year now drawing to a close, these communications, (the Lord willing,) you will soon receive, and we can but hope that they will afford sufficient encouragement to the several patrons, both in prospect and reality, to *continue their contributions*. Though the “work” may appear to them to have been hitherto one “of faith,” let them be assured, that, nevertheless, it is emphatically a “labor of love,” and cannot be without its appropriate reward.

It is perceived with pleasure, that some of our friends at home entertain moderate and correct views of the character of the work, while others, it would seem, are too sanguine in their expectations respecting the *time* and *extent* of its results. When men labor by proxy, being at a distance from the scene of their enterprise, they cannot feel the force of the circumstances, difficulties, and trials of their agents, and, therefore, are liable to forget that there is a “seed-time” as well as harvest; or, if they do not so forget, may they not lose sight of the fact, that soils and climates differ, and that, as there are preparatory stages and difficulties to every great work, the time required and results sought must be, by an unalterable law of nature, in due proportion?—So forgetting, are not some of our friends at home in danger of demanding *out of time* and to an *extent unwarrantable*, the return of their labors?—Such being our impression, it is thought, that, as

the particulars demanded concerning the pupils will shortly be communicated by the superintendents of the several stations, a concise statement at this time, of the most prominent difficulties in the way of *speedily* accomplishing the wishes of the patrons, may be attended with benefit.

We would here remark, that we have had considerable difficulty in ascertaining at a proper time, and with accuracy, the names of new beneficiaries, as issued in the "Acknowledgements" in the Spirit of Missions. For names you refer us to the published list in the June No., for 1844, and the subsequent issues of that periodical. You have already been informed that *not a number* of the Spirit of Missions, not a letter, periodical, nor paper of any kind, sent by the Atalanta, ever came to hand. You have made reference several times for information on certain points to letters sent by that vessel. The Atalanta, you are informed, was sold to the slavers at Gallinas, not coming down the coast lower than Monrovia, which accounts for the failure. Our files of papers and Spirit of Missions since, have been irregularly received. We would suggest, therefore, that hereafter a *written* list of the names *correctly given* be sent, with a duplicate, either semi-annually or annually, such list beginning with July immediately succeeding the printed list, of June, 1844.

By the printed list which we received by the *Chatham*, we find that during the preceding six years, one hundred and sixty-four beneficiaries were assumed; of this number, (taking your account as correct,) one hundred and ten only were regularly supported from the time of their assumption, leaving a deficiency of fifty-four. The payments for the latter were made, it would seem, some for *one*, some for *two*, and a few for *three years*, while, in other cases, but *part* of the sum needed annually was paid in. Now, a difficulty of some moment to those patrons who contribute regularly, arises out of this state of things.

It has been a custom in past time with us, to appropriate names to each station for as many children as the Missionary, with the assistance he may have, can instruct. These names are entered in the records of the station, and thus

become permanent. Should a beneficiary die or abscond, the *name is retained* and applied to his successor. We have children in the school who have been regular attendants for three, four and five years, whose support failed the first, second, or third year, or was paid only in part;—such of course (the whole number being limited) take the place of others, whose support is regularly paid in. The following is but one case among several that might be stated.

Two benevolent females in Massachusetts, in the fall of 1838, requested that two native girls might be added to our list of beneficiaries, whose support they would assume. The name of *Hannah More* was assigned for one, and the other left to receive that of the wife of some Missionary. *Hannah More* and *Anna Payne* consequently became scholars in 1839, and have continued so to this day, being now members of the Female school at Fishtown; but, on reference to the printed list referred to, only \$30, it will be perceived, the *first year's* support, have ever been paid. This is an evil over which *we* have no control,—can it be avoided?

The preceding derives additional force from the next difficulty to be stated.

At one period, the number of Missionaries and teachers in the field was sufficient for the efficient conduct of *eight stations*, having under instruction more children than had been actually supported any one year; some have since fallen the supposed victims of the climate and of their labors; others have withdrawn, from the failure of their health, while some of the teachers, proving unworthy of their trust, have been dismissed, thus reducing the number of stations to *three among the natives*,—*Fishtown, Cavalla and Taboo*, with but *four* schools in connection; the school at Mount Vaughan being for the benefit of the children of the colonists, is not included in this enumeration.

The aggregate number of pupils in the above four schools was limited to one hundred and twelve, which it was supposed from experience would be as many as the Missionaries with their teachers could efficiently instruct, and, at the same time, faithfully preach the Gospel to the adult population. Since

the reception of your letter, however, the number of pupils has been unlimited, the superintendents of the several stations having been authorized by the Mission to receive as many as can be obtained. While this increase of pupils may meet the full number of beneficiaries proposed to be supported at home, it will greatly increase the labors of the Missionaries, and if it be not allowed to interfere with the preaching of the Gospel, it will render the instruction, in view of their present reduced numbers and labors generally, proportionally less efficient. Here, then, arises another difficulty over which *we* have no control. As one and another falls, or withdraws for want of health from the field, the number of pupils and the prosperity of our schools must be more or less affected. Shall, then, these vacancies, providentially occurring, be promptly filled, and the full number of beneficiaries be regularly sustained and efficiently taught? With God and his Church, we must leave the answer.

The next difficulty to be noticed arises out of the field itself.

Our operations, *it should be kept in mind*, lie among a *purely heathen people*, a people strongly characterised by deceit and covetousness or selfishness. They have no conception of the high advantages of Christianity, education, and civilization. The residence of a Missionary and the establishment of schools among them, they desire, but they appreciate them so far only as their pecuniary expenditures, and that for the time being, are concerned. Beyond this, they who are best acquainted with the influences of heathenism, and the African character in particular, do not expect them to look in the early stages of Missionary operations. There is but little difference in parental character and family discipline throughout their communities. It is seldom, indeed, that a child is compelled to do anything against his inclinations. Perseverance in discipline is a concatenation of troubles, and to perseverance and trouble, the African is constitutionally averse. Hence arise difficulties of various kinds.

When boys have so far advanced in education as to give to the parent the idea, that by their knowledge of Eng-

lish they can obtain lucrative employment on board of vessels or in some of the colonial settlements on the coast, efforts are put forth to abstract them from the Mission. Not unfrequently the pupil himself, getting high ideas of his own powers by comparing himself with the mass around him, will abscond to seek his fortune in another course of life, while others, who would otherwise remain, are tempted by evil-minded persons—traders and others—who make to them proffers of advantageous employment. Should there be a design to withdraw, the parents having no real control over the child, though they may be opposed to the step, will yield to his desire. These causes operating more or less, constantly, changes have occurred in all the schools, affecting their permanency and prosperity, and hence the speedy accomplishment of the designs of the *beneficiary system*. We are happy, however, in being able to state that these difficulties are becoming less as wisdom in management and knowledge of native character are gained by experience on the part of the Missionary; and as his character and operations are better known by the population at large. Let the pupil become attached to the teacher and the school, and so small is the influence of the parent, he will be retained; should he become truly a child of God, he will then be held by a tie of no uncertain power.

Here we would beg leave to lay before the Committee for their immediate consideration, a suggestion that appears to us one of great importance in this stage of our operations.

The Missionary Society of the Church of England has long been in the practice of sending out to West Africa a class of laborers under the name of *Catechists*, whose duty it is to superintend the schools, qualify teachers, and aid the Missionary in his plans of imparting religious knowledge to the people. After serving an unlimited time in this capacity, having proved their aptness to teach, the adaptation of their system to the influences of the climate, and gained the confidence of the Mission, they are returned to England for a short theological course in the Islington Institution, then admitted to orders and

sent back in the full character of Missionaries—*Missionaries tried* and prepared by residence and experience for efficiency in the work. In some cases they are admitted to orders without any preparatory theological course at Islington, this depending on the character of the individual, his attainments and the demand for his services. Many of their ordained Missionaries, and the most efficient, are men who have been raised up and *trained* on this plan. Were it possible, every Missionary should be a *trained and tried* man. This is *especially true of West Africa*, and can there be a better plan devised for training and trying your men for the work than this?

The suggestion then, we would, as a Missionary, make, and urge home upon the immediate and prayerful deliberation of the Committee, is this,—Encourage pious young men, the *foundation of whose education is laid*, especially such as are looking to the Ministry, to come out in the capacity of *catechists* at a moderate salary. While in the discharge of their peculiar duties, they can pursue, under the supervision of the Missionary, a course of theological study, when, having been *tried and found worthy*, they can be sent home at the recommendation of the Mission, for orders. Are there not students in our Theological Seminaries, who, having spent one or two years in study, will give a hearty response to this call?

After the above mention of some of the difficulties that lie in the way of a *speedy accomplishment* of the beneficiary system, it may not be amiss to state briefly some facts of encouragement.

The first in order, and one *requiring time* for its accomplishment, is a perceptible gain as a Mission, upon the confidence of the native population at large, in our mode of dealing, and the sincerity of our profession of a *desire to do them good*. They have learned to distinguish between the Missionary and the trader, and perceive a difference between their objects, principles, and practice. They also see a marked difference in these respects, between the Missionary and themselves, while they are carefully taught that the cause of this difference lies in their religion. Having no confidence in the sympathy and assistance

of one another in distress, (their superstition involving in the worst suspicions their nearest relatives,) they know that they can turn to the Missionary without fear, in whose breast they have learned such feelings are cherished for exercise. We cannot doubt that ultimately, if we “*do not grow weary in well-doing*,” but possessing our souls in patience, let our light shine with increasing and appropriate lustre, in fine, if we live and labor in the faith and the spirit of Christ, we shall reap an abundant harvest. Seeing the beauty and experiencing the substantial and growing benefits of Christianity, can they fail in view of the divine promise, and under the spirit of all power, to adopt its principles, precepts, and practice?

While we have had to record now and then a painful instance of apostacy, we can state, and this we would do with heartfelt gratitude to God, that we are not wanting in more cases by far, of a gratifying adherence and advancement in the profession of our religion.

The aggregate number of native converts in the Mission from its beginning, is thirty-seven; of these five have gone back to heathenism, three stand at present suspended, and twenty-nine remain in good standing. Four are engaged in teaching, while others are usefully employed in other capacities, (as of carpenters, blacksmiths, secular agents, &c.,) under the careful supervision of different Missionaries. This, it is freely granted, is small success in view of the health, life, and money expended for its accomplishment. But has the time set for the completion of the work expired? Who and what has stood in the way of greater success? Has the Church, in her collective character, and in that of individuals, done her duty? Have we worked out the faith, the love, and the funds of the Church? To you we must look for the answer. Let this be what it may, your agents in the field still read in God's Word, of commands and promises,—*commands of fearful import*, and promises “*exceeding great and precious*,” and so long as these remain to be fulfilled, they say in the last words of the lamented Minor, “*Let the Mission go forward—let it go forward more than ever.*”

MISSION IN WESTERN AFRICA.

We take from the *Episcopal Recorder* the following extract of a letter from the Rev. Mr. Payne, one of our Missionaries in Western Africa. "It was addressed to the Rector of the Church of the Epiphany in this city, in reply to a communication, which informed the writer that the support of himself and wife had been undertaken, in equal portions, by the congregation, the Sewing Society, and the Sunday Schools of that Church, in lieu of the lamented Messenger, whom they had formerly sent out; and it was designed for perusal before the Sunday Schools. Much of it, however, will be interesting and useful to others besides children. The sentiments which it contains, will show the spirit of self-devotedness and of love to Christ, which animates our representatives in that distant field, and may serve to induce us, not only to maintain and reinforce them in their work of faith, but to imitate their example in our own sphere."

"My acquaintance with Mr. Messenger was short, having been in his company only twice—once on the day of his arrival, when I went up to Cape Palmas to welcome him to Africa; and again, when I was summoned to his dying bed. It required not the attribute of Omnipotence, however, for one to say of him, even at the first interview: 'Behold, an Israelite indeed!' Simplicity, sincerity, and a child-like faith shone perspicuously in his character, and must have been at once discernible by all the 'spiritually-minded.'

During his short stay at Mt. Vaughan—the station in 'the colony'—he frequently preached; and the expressions of admiration by 'the colonists' gave high promise of usefulness, in case he should settle among them.

In a short time he removed to Fishtown, in order to have the medical attendance of Rev. Dr. Savage, while passing through the acclimating fever. It was very remarkable that, although new comers are usually attacked within three or four weeks after their arrival, Mr. Messenger enjoyed almost perfect health for two months. This induced the hope that he might escape the fever altogether, or else have it very slightly; and Dr. Savage readily assented to his leaving Fishtown for Mt. Vaughan, with the view of meeting all the members of the Mission at their Quarterly Meeting, which was to take place at this station, the last week in March. On the way, he visited Rocktown, where it

has been long thought advisable that a Missionary should be placed. He exerted himself a good deal in examining this interesting spot, and this, together with sea-sickness, from which he suffered much in his passage to Cape Palmas in a boat, so prostrated him, that he felt compelled to rest some hours at the Cape, before going out to Mt. Vaughan, about three miles distant. Arrived here, he soon retired to bed—from which, alas! he was never more to rise.

From the first, he complained of an affection of the back—a disease, from which, he said, he had suffered in the United States. Mr. Appleby, the morning after he was taken ill, despatched a messenger for Dr. Savage, who had gone to Rockbookah, to visit Mrs. Perkins, who was supposed to be dangerously sick. Dr. Savage found Mrs. Perkins doing well, however, and was therefore enabled at once to obey the summons to attend Mr. Messenger, which he continued to do until his death, extending to him all the kind and unwearied attentions for which he is so remarkable. But the time of our brother's departure had arrived; and neither the skill nor kindness of a physician could change it. He continued to fail slowly, but very perceptibly, until he breathed his last.

To be thus suddenly called away, just as he was about entering upon his work, was a severe trial to our dear brother. He felt so firmly persuaded that he had seen the hand of God di-

recting him to this field, that he could not reconcile this at first with what now appeared to threaten him. But when the will of God plainly appeared, faith triumphed, and he expressed not only willingness, but pleasure, at the near prospect of departing and being with Christ, which was far better, he felt convinced, than the accomplishment of his own plans. I shall not soon forget the delightful smile with which he greeted me at 3 o'clock, on the afternoon before his death, and the calmness and holy joy with which he discoursed of his soon entering the heavenly rest. And these were his feelings, whenever he was able to make them known until the last. When unable to speak, it appeared to give him much happiness to have me read hymns to him. Of these he delighted most in such as set forth the mercy of God to sinners, and especially his love in Christ Jesus. Amongst the former I named the tenth of our collection as very beautiful. 'Oh! yes,' he remarked, 'but there is *no Saviour there*. The hungry soul needs a *Saviour*. This is the only food which can satisfy *its* desires. Read to me those hymns which speak of *Him*.' In such a frame of mind it was, that our dear friend passed away from us, feeding on 'the Life of those that believe,' to be fully satisfied in the paradise above. Who would not 'die the death of the righteous,' and have his 'last end like his?'

But whilst most, perhaps all, would die as our departed brother died, and many are reconciled to his early death so far as he is affected by it, it is not so easy for them to reconcile this great loss with the good of the cause for which they pray and contribute. Even amongst your own people, zealous, liberal towards their Master's service, as (thank God!) they have long been—you write, there was 'a shock,' 'a reaction on the subject of Missions, especially in Africa,' on receiving the intelligence of their late Missionary's death. Is this right? Ought it to be so among Christians, the very name and nature of whose calling implies self-denial, self-renunciation, perfect self-devotion in their Master's cause? Ought not the spirit and conduct of those engaged in

a far inferior service put to shame such feelings?

In reflecting upon this subject, I have been led to draw a parallel between the *Christian* soldier, sent out from your Church, and one engaged in a different warfare, whose name has been prominently before the American public, during the past year. At the breaking out of the war with Mexico, there went forth from the State of Maryland, at his country's call, a gallant young officer, everywhere known and respected. In addition to his eminent qualifications and his skill, in the particular service to which he belonged, he gave the highest promise of efficiency, on the field of battle. He commanded a company of artillery. With lofty hopes he went forth to the scene of warfare, and reached it safely, and finds himself just as, and where, he desired to be on the battle-field, in charge of his terrible battery. The enemy approaches,—the fight begins, the engines of destruction commence their work,—and wherever they are directed, terrible is the effect. But lo! just as his own and the highest expectations of his friends are about to be realized, a fatal ball comes, and the young officer is struck down!

Now, the motives which led this young gentleman to the post of danger and of death, may have been the highest which ever animated a soldier—the good of his country. The war in which he engaged, may be allowed to be as lawful as any which nations ever wage. But still, how incomparably does even such a motive fall below that of the Christian warrior—how wide the contrast between the nature and objects of the war in which the one and the other engage. In the one case, the aggrandizement of a nation at the sacrifice of thousands of lives, is the object—in the other, the glory of God in the salvation of a world. But what was the effect of the young officer's early death, to whom I have been referring? Did his comrades shrink back in discouragement and despair from the hazardous conflict, or spectators pity him as a poor misguided young man—or his country abandon a war which has proved fatal to him, in common with so many of her sons? Oh no! far from it. No sooner

does the officer fall, than another takes his place; the war is still prosecuted with vigor, and the gallant *Lieut. Ringgold*, who laid down his life, lives in the memory of his countrymen. Thus it is with 'the children of this world.'

But how is it with 'the children of light'—the army of the living God? They send forth a few soldiers, where there should be scores, to encounter the enemy in his strongest holds. Now, one volunteers of singular promise. He goes forth in obedience to 'the King of Kings.' The glory of God is his motive—the salvation of man from sin, and death, and hell, his object. There is no questioning his authority, there is no doubt of the goodness or ultimate triumph of his cause; for the truth and power of God are pledged to ensure it! The young soldier reaches the field of conflict,—he engages the enemy,—but he meets an early death. And now behold what a spectacle is presented to the view of the Great Captain of our salvation! His army is panic-struck—some are quite discouraged—others waver, while not a few are to be found, who, instead of admiring the one who could 'lay down his life for the brethren,' despise his folly, and reproach those who encouraged him in it!!

Oh! Spirit of the Crucified! descend upon thy Church and make it *thine*, not in name only, but in deed and in truth! Especially grant to thy faithful people, of 'the Church of the Epiphany,' the heart not only to give and to pray, but to *suffer* in thy blessed cause! May they cheerfully give, not only one, but many of their number, if it be the will of God, 'to fill up that, which is behind, of the sufferings of Christ, for his body's sake, which is the Church!'

Thus much, Rev. and dear brother, on the above subject, in responding to

your letter, informing me of my being adopted by you and your people, in place of the Missionary sent forth from your midst. May a double portion of his spirit rest upon me! And, to the end, that the connexion now established between us and you may be blessed, let me, in the words of the great Missionary, entreatingly say to you, 'Brethren, pray for us, that the Word of God may have free course and be glorified, even as it is with you.'

My own and the health of other members of the Mission—excepting Mrs. Payne, who is suffering from a disease of the lungs, and Dr. Savage, who is about leaving us—is tolerably good. But we need help most sadly, both to supply vacancies occasioned by Mr. Messenger's death, to occupy new stations, and to relieve those for a season, whose health requires a change of climate. Are there no more young ministers connected with the Church of the Epiphany, or if no ministers, are there not, there or elsewhere, of your acquaintance, young men qualified to act as catechists in the Mission—having in view the ministry; in case their constitutions should prove adapted to the climate, and themselves qualified for the sacred office? The only plan upon which Missions can be maintained in this country, is to have American *superintendence*, with *native assistance*. Bishop Wilson says this must be the case for years to come in India. Of course much more here. Accordingly, the Church Missionary Society has long pursued this policy at Sierra Leone. In every one of their large important schools, there is a white superintendent or catechist. These pursue their studies while rendering valuable present service, with the view of returning to England, if qualified for ordination, in three or four years."

Athens.

We have received the following letter from the Rev. Mr. Hill, dated Athens, April 18th, 1847, which contains his report of the condition of the Mission

School, an outline of the plan there pursued, and some interesting extracts from letters of the pupils :

"The Christmas holidays is the period which enables us to test not only the improvement of our pupils, but the interest with which our efforts are regarded both by the parents and the community at large. At no former period have we experienced more sincere gratification at the actual condition of our schools, especially as regards the great progress the pupils have made in Scriptural knowledge and its effects as exhibited in their improved manners and morals; nor have we ever had greater reason to be satisfied with the impression made upon the community, as evinced by the numerous and grateful acknowledgments of the parents and other connections of those under our charge. When the school was re-opened, (at the usual time,) after Miss Baldwin's departure, we determined not to receive any new pupils, and not to permit the number in the aggregate to exceed five hundred. That number was immediately filled up, and it was gratifying to us to welcome again so many of our dear pupils. Of this number, the greater part entered our school when we recommenced our operations in 1843,—most of them in entire ignorance, or, if any of them had been previously in other schools, they at least scarcely knew how to read. The distribution of the Scriptures to the various classes, according to our invariable rule, is limited to those who can read understandingly. The Scriptures so distributed are as follows :

To the 1st Class, 26 copies of the Prophets.

To the 2d Class, 13 copies of the Historical Books of the Old Testament.

To the 3d Class, 39 copies of the Pentateuch.

To the 4th Class, 21 copies of the New Testament.

Presented at the Christmas feast, 1846.

There were also given at this time, to be used as reading-books alternately with the Scriptures, nine copies of the Young Cottager, and fifty other religious tracts of various kinds, suitable to their ages. To the under-teachers, belonging to our Bible Class, ten copies of the whole Old Testament.

• That you may comprehend to what extent Scriptural instruction is given in our schools, it may be well to enter into some explanation of the internal arrangement of our establishment. You will see how completely the religious principle is interwoven with all our instruction. When a pupil has passed through the infant school, or, if too old for that department, has been otherwise prepared in the elementary lessons, and begins to read, the first book placed in her hands is a copy of the Book of Proverbs, from which lessons are selected best calculated to be beneficial, and such as are most likely to make an impression on the memory. When so far advanced as to read well, the New Testament is given, and lessons are selected from the Gospels and the Acts. When they have completed these, they commence the Old Testament, and, as we have it bound up in separate parts, we are able to apportion it according to the progress of the pupils in Scriptural knowledge; and, in fact, our whole school is classified accordingly. Thus you will be able to comprehend the order of the distribution on Christmas day, the 'Prophets' being given to the most advanced class. As there are no reading-books yet published in Greek, which we think fit to be given to those under our care, except religious tracts, we confine ourselves to those in our own depositary; and thus the Dairyman's Daughter, the Young Cottager, and other books of this kind, are used alternately with the Scriptures, to the exclusion of all other reading, except for mere purposes of study, such as grammar, geographies, &c. There are also portions of Scripture committed to memory during the week, which form the basis of catechetical instruction and Gospel teaching on the Lord's day. The very young children are taught their Scripture lessons by dictation. These lessons consist of interesting narrations from the Old Testament. We make a profitable use of a Catechism of simple questions with Scriptural answers, relating to the principal events in the life of our Lord, published by the Episcopal Sunday School Union. Those relating to the birth of

Christ formed a part of the exercises on Christmas day.

Such is a brief outline of our plan of religious instruction; and when it is recollected that children of the age of 4 to 7, after having been taught to read, are then carried step by step through the whole Bible, and as they advance in years and knowledge, are taught to examine the doctrines of the Gospel, which are explained to them, 'line upon line, and precept upon precept,' it is to be hoped, if we have any faith in the word of God, or in our own experience, that when they leave the schools at the age of 14 or 15, they will have acquired such a knowledge of truth as will enable them to 'cleanse their way,' and, through God's grace, 'make them wise unto salvation'; or, at least, leave them 'without excuse,' if they do not obey it. Neither are we left without proof, that to many it has been made 'a savour of life unto life.' How many of the mass of those who have so long been 'hearers of the word,' will eventually become 'doers of it,' we know not; it is the office of the Holy Spirit alone to make 'the foolishness of preaching' effectual to the salvation of the sinner;—but as we wish to honor God by a firm belief in His promises, we cheerfully confide to Him the result, trusting that He will make the means that for so long a period have been in use here, effectual to carry out His purposes of grace. The time of harvest may not have yet come, but we will 'with patience wait for it.' In the mean time we have much to encourage us, as to the efforts we have put forth in the experiment of simple Gospel teaching, and from these are derived our hopes for the future. I trust the following extracts will afford you some tangible proof that we have at least some grounds for the hopes I have expressed. They are portions of letters written at different times by some who have for years been removed from our personal influence. They are now residing in different parts of the world, far removed from each other; but their language, you will see, is that which none but the Spirit of God could dictate, and it is that which every experienced Christian will recognize and understand.

Extract of a letter from E. K., July, 1846. (The original is in English.)

"My beloved friends! It is a long period since I wrote to you. God has been proving me, but the cup of patience I drink through, and patience in due time will have its perfect work. I cannot restrain my thoughts; they are full of you, my beloved friends, and my love is richer than my pen. Our friendship proceeds from the purest source, for it is founded on the Rock of Salvation, and no power on earth can shake it. Your instructions (so many proofs of love) have been my sustenance on my journey, 'travelling through the wilderness.' What a blessing was this! Was it that I was better than so many others, that my lot should have fallen in such ground? Oh no; it is free grace that I am what I am. Do you ever think of seeing me in the little yellow chair, on which, while yet a child, I used to sit by your side, and hear you narrate to me the wonderful dealings of God to the human race, and the unspeakable things which He has prepared for them that love Him? When reading the other day, I met somewhere with the following sentiment: 'The more we love one another, the less should we flatter them, and the purest love is best shown in passing over no fault,' I thought of you both, my friends, and said, 'This is the kind of love I have experienced, and I am all the better for it,' for your reproofs have been to me as an ointment on my head, and the benefit of them I feel every moment of my life; and should I live to see you again, I am ready to undergo the same distilled reproofs whenever you find anything amiss in me."

The following is an extract from another letter from the same person:

"What a blessing it was for me that through your kind care, I paid so much attention to my Bible. I should have been undone without it! Its blessed promises support me, and enable me to bear the trials of life with Christian resignation. My difficulties, troubles, and crosses have taught me much, and I sincerely thank God for the means His Divine Providence uses, to bring me to myself. My favorite hymns in

your Prayer-book are the 161st, 162d, 163d, and 183d, for they express my daily feelings. I often sit alone, that I may give free vent to my thoughts, and pour out my complaints before Him who knoweth all! Before I cease, my heart is filled with thanks, and yearns after Him 'who careth for my soul'—(flesh is weak.) 'Who finds not Providence all good and wise—alike in what it gives and what denies?' This morning, taking a survey of all respecting my present circumstances, I met with the following texts: 'They that fear thee will be glad when they see me, because I have put my trust in Thy word'—'I will lift up my eyes,' &c. I leave you to think how much comfort I felt from these my morning meditations. It cheered me for all the day, and enabled me to go on. O how grateful do I feel toward those who took the pains to immerse me in the living fountain! All other accomplishments avail nothing, when they are not seasoned with the salt of truth."

I add only one other extract from the pen of the same interesting young disciple. It is dated the beginning of this year.

"Yesterday was a day of reflection. My meditation was upon the swiftness of time, and the flight of years! a subject which ought always to fill our hearts with gratitude and love towards Him who holds the universe in the hollow of His hand! My only comfort is the assurance that all events are at the command of Him who directs all our steps. 'His purposes will ripen fast.' My only supports are those which religion furnishes me," &c.

Another of our former pupils, who resides in another part of the Mediterranean, writes thus to us:

"I can never forget the pains you took to teach me what is right and what is wrong. Whether I live near you or distant from you, I can never forget your instructions. But to be able to perform what these dictated, I must ask for help from on high. From myself I cannot hope anything. Every perfect gift I

receive only from my Heavenly Father. Jesus himself said, 'Without me, ye can do nothing.'"

The same person, on another occasion, writes thus:

"This world is indeed full of much good, but of unavoidable evils also. The great Giver of all good leaves us in this world only to correct ourselves. He tries us with different afflictions and tribulations; but he that endureth to the end shall, without doubt, hear the sweet voice of the Saviour calling him to 'a continuing city,' where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, but life eternal—and happy are they who shall obtain this happiness, superior to all other. Of this future happiness I am now thinking. I neither rejoice at the prosperities of this world, nor at its misfortunes do I grieve much, for nothing in this world is sure, and this life is only like a dream. But what shall I render unto my Lord for all His benefits towards me? When I was yet a babe, He deprived me of my beloved parents; but he did not forsake me. He gave me many benefactors. May He make me worthy of their benefactions! His right hand does not cease to procure for me the favor of respected persons. May He engrave on my heart the fear and love of His name, that I may worthily glorify Him! How much I thank the Giver of every good, because He vouchsafed that from such a great distance you do not cease to love, and comfort, and strengthen me, to have my hopes placed on the most merciful and good Father of the fatherless! Many have been your endeavors for me. Much have I received, and much will be required of me."

Here, for the present, I stop, but by the subsequent post I propose to continue a few more extracts, (we have abundant store of such sweet letters,) and add other matters of equal interest. We commend ourselves to your prayers, and with our kindest regard to all the members of the Committee, I am, in the name of the Mission family.

China.

JOURNAL OF THE REV. E. W. SYLE.

In making a report of my occupations during the past year, it seems more convenient to remark fully on each important topic under the date when it is first mentioned, than to continue a series of brief entries under successive dates. I commence accordingly with the day of my arrival here.

ARRIVAL AT THE SEAT OF THE MISSION—
RELIGIOUS SERVICES AT SHANGHAI—CIR-
CUMSTANCES IN WHICH THE MISSION IS
PLACED.

19th Nov., 1845.—Our tedious and stormy passage, of nearly a month, up the coast from Hong Kong, made the affectionate hospitalities of our Bishop's house doubly welcome. We continued to enjoy membership in his family (occupying a chamber in Mr. Graham's house), until the 1st of May, when a house in close neighborhood to the other two, was procured, and this we continue to occupy, though it is only by degrees—one room after another, at intervals of some months—that we can bring it into habitable condition.

On the 23d.—Sunday—I officiated, by invitation of the then consul, Capt. Balfour, at the British Consulate, which is to us in the place of a church for the present, though there is some prospect of the erection of a church proper, and the settlement among the foreign residents of a chaplain of the Church of England; and greatly is such a step to be desired for Missionary reasons. The present consul, R. Alcock, Esq., has renewed the invitations given by his predecessor, and such an arrangement has been made, that our Bishop, Mr. McClatchie, Mr. Graham and myself, officiate alternately.

In the afternoon I was present at a Chinese service held by Dr. Medhurst in a large room at his own house, which was usually filled with attentive hearers. More recently, that is, since August last, Dr. M. has held these services in the new chapel, which his Society has built nearly in the centre of the

city; and, oh! it would do any Christian man's heart good to see the crowds which press into the building to hear him explain in their own hard language, "what this new doctrine is."

1st Dec., 1845.—Being the first Monday in the month, the customary meeting for prayer on behalf of Missions was held, at which all attend who, as we trust, love the Lord Jesus in sincerity. Very recently, within a few days past, the Rev. Wm. Milne (of the London Society) and Mrs. Milne have increased the number of usual attendants, for although their present dwelling, and the permanent residence they are about to build, lie on the other side of the city, all make a point of being present at this meeting.

On the 7th Dec.—Sunday—I partook of the Holy Communion for the first time on heathen ground. It is administered by the Bishop at his own house on the afternoon of each first Sunday in the month; some of the foreign residents joining with us. At our last Communion seventeen were present.

On the Sunday evening, it has been our custom to assemble as a family, and either listen to a sermon read, or study together some portion of the Scriptures.

Christmas day was one of great enjoyment to us. All our Mission company assembled at the Bishop's, and after Morning Prayer, again partook of the Communion. We remained together during the rest of the day, and enjoyed many delightful thoughts connected with the communion of All Saints, which we felt it our privilege to enter into in an especial manner on this sacred day, and under our peculiar circumstances. Our hearts were very near to those from whom we were personally far removed.

In the case of one recently arrived at his post, in the midst of a heathen people, being as yet unable to communicate with them at all, it is natural for him to lay hold of the opportunities which may be presented to him of ministering in his own tongue for those to

whom Providence has made him neighbor; it keeps him from being overborne with a sense of his uselessness, if he is still permitted occasionally to proclaim the Gospel, and endeavor to build up in our most holy faith, such as are led not to neglect the assembling of themselves together. In this view, our services at the Consulate, and those which are held on board ship for the benefit of the sailors in port (frequently a considerable number), have afforded much refreshment and profit. But there is another aspect in which these ministrations may be regarded, bearing very directly upon our proper Missionary work. I will not dwell upon the obstacles placed in our way by the conduct and character of the subjects and citizens of Christian countries, nor will I enter into details to prove the correctness of my own impression of the terrible evils which flow from this source; though most powerful appeals, on *Missionary grounds*, might be made by the dwellers in foreign lands in favor of the Sailors' Homes, and Bethel Societies, and Christian Education; and also in favor of sending chaplains in our national ships, and building churches and settling Ministers among the Christian residents in foreign ports. But on these points I can only touch in passing, because they are somewhat (yet not altogether) aside from our especial work; I take it that no man who has received the commission to "preach the Gospel to every creature," and has added his promise "to use both public and private admonitions—as need shall require and occasion be given," can feel at liberty to refuse giving some portion of his time and strength to such duties as those just mentioned.

I have thus endeavored to convey a true idea of the circumstances in which we find ourselves, and the means which are placed within our reach of cherishing, by Christian intercourse and united worship, the life of religion in our own hearts. I suppose that few Missionaries are so much blessed as ourselves in these respects; much as we miss the sweet communions, and the worship of the great congregation at home, we have many similar blessings, and some which could hardly be enjoyed except by those

who feel themselves to be dwelling in the very camp of the enemy, but under cover of the promise that the powers of darkness shall not prevail against them. Would that the numbers of our own Mission were enlarged, or even that the places of those we have lost were supplied! To see so much needing to be done, the field so open, the preparation so arduous, and the prospect of others joining us so faint—this constitutes our greatest and most painful trial.

STUDY OF THE LANGUAGE.

Having thus disposed of this subject at one view, I date back to the day after our arrival—

20th Nov., 1845. — When we made our first essay on this formidable language, we began with what it most immediately concerned us to know, *i. e.* the local dialect of this region. At a subsequent date, we (who arrived last) took up the study of the character, sometimes reading in our class an approved Christian tract or treatise, (by doing which our first difficulties were much relieved by our knowledge of the general subject,) after that a little Chinese book on morals and manners, and more recently, commencing one of the Chinese classics, some knowledge of which seems indispensable, both for the reason that they contain the most admired Chinese sentiments and those with which the general mind is imbued; and also, because these books being considered perfect models of style, from them the best phraseology is to be learned—and the Chinese is a language of phrases.

The study of a foreign tongue furnishes few incidents which can be reported on, and yet this it is which occupies our time, and tries our faith and patience to the utmost. I am naturally fond of learning languages, and yet I know of no *earthly* motive which could induce me to prosecute the study of Chinese. If I did not feel it to be my divine calling to strive after the ability to speak to this people, *in their own tongue*, the wonderful works of God, I would desist at once, so intolerably cumbrous and inaccurate a vehicle does it appear to me for the conveyance of human thought. I could wish that some of our friends at home, who have had

doubts about the desirableness of teaching English to the children of our schools, had the opportunity of spending one day in visiting Chinese schools, or in themselves stemming the torrent of confusion which pours down upon the head of the young beginner; I am convinced that their doubts would be settled entirely and finally, and that they would regard the Chinese child who is blessed with the knowledge of a western tongue as one disenthralled from a most injurious mental bondage. Time would fail me to tell of the complication of difficulties which are constantly multiplying themselves as one passes from province to province. It would be thought that I was possessed with an almost hypochondriac aversion to the language, if I gave a full expression to my conviction of its formidableness. An incidental remark of Du Halde will confirm what is usually believed concerning this most peculiar mind-fetter of the third of mankind. He writes :

"There is no nation in the world more addicted to study, but then *they spend their younger years in LEARNING to read*, and the remainder of their lives is taken up either in the duties of their function or in composing academical discourses."

As far as a twelvemonths' residence and observation will justify me in saying so, this is a true representation of the life of those who aim to be scholars. The country-people appear to be, generally, quite ignorant of letters, and I am disposed to doubt the high estimates of the number of *readers* which some recent publications exhibit.

EXCURSIONS INTO THE COUNTRY—CHINESE ROMAN CATHOLICS.

12th Feb. 1846.—On the invitation of Dr. Lockhart, (medical Missionary from the London Society,) I accompanied him in one of the frequent excursions which he and Dr. Medhurst are accustomed to make, for the purpose of distributing books and tracts through the surrounding country. In order to comply with the consular regulation (which limits the time, during which a foreigner may be absent from Shanghai, for the purpose of travelling inland, to twenty-four hours,) we got into a boat

at about midnight, took what rest we could, while the boatmen sculled steadily through the winding canals, towards our point of destination, the city of *Ching-poo*, distant about thirty miles. Nine o'clock next morning found us at the foot of a few hills which are the only ones that break the monotony of flatness for many a league, in this region. A walk of five miles brought us to *Ching-poo*, and there we distributed great numbers of tracts, &c., finding it difficult to pass through the streets with sufficient rapidity to prevent our being borne down by the crowd which followed us. Our books were generally received with great civility, nay, with an appearance of courtesy which afforded a striking illustration of the general attention paid to the cultivation of good manners. In a few cases they were taken with an ungraciousness which reminded me of the manner with which the tract-distributor in Christian lands is sometimes greeted; but in only two or three instances were they positively refused.

This part of our work ended, we made a circuit of the city, walking round on the wall and being much struck with the neat appearance of the whole country, and the countless numbers of canals which most conveniently intersect the fields in every direction, and at small distances from each other. On one side, a large number of the tribute junks, which annually carry rice to Peking up the Great Canal, were moored near to the city; in another direction, we saw a seven-storied pagoda, just outside the wall; within the city, a temple to Confucius stood prominently out from amidst the other buildings, and many pleasant fields and cultivated gardens gave a rural aspect unlike that of most walled towns in the Western world. "Where every prospect pleases," might be said of all we had surveyed that day, but a dark shade passed over the feelings with which we gazed upon these scenes, because we knew how vile was man whose good they were all designed to subserve.

In connection with the subject of Tract Distribution, I may here mention what are our own plans for this purpose. On the 4th of May, Mr.

Graham and myself met the Bishop in his study, and after uniting in prayer, proceeded to draw up some general scheme for future operations. In view of the fact, that this one city presented a field far too large for profitable cultivation by so small a number as ours, it was determined that each of us should devote himself to a certain district, and endeavor to follow up by personal visits the distribution from house to house of carefully selected tracts. The next step would be to form catechetical classes, and hold small meetings, and finally to build a church and hold regular public services. The Bishop's district lies within the city; Mr. Graham's at the Eastern suburb; my own more to the Southward, and in the immediate neighborhood of my house.

To detail all the scenes of interest which my visits among the people, thus providentially committed, as it were, to my care, would exceed all reasonable limits. It shall, however, be my endeavor hereafter to make notes of whatever I meet with in this way, which may be likely to give our friends at home a true idea of the field we have to cultivate.

Occasional short excursions, it is my custom to make alone, into the surrounding country. I am always received with an apparent cordial civility by the country-people, and my tracts are eagerly sought for, except when I light upon some hereditary Roman Catholic families, and then there is no cordiality in my reception, and no readiness to receive my tracts. Dr. Medhurst told me the other day that, in one of the Roman Catholic Chapels, he had seen a writing posted up, proscribing the tracts issued from Shanghai as "obscene books," and commanding them to be burnt whenever met with: a terrible edict for those who issued it, when we remember how much of what we distribute is pure Scripture. But I shall have occasion to write more fully on this subject: Shanghai was a kind of Roman Catholic head-quarters about two hundred years ago; great numbers of their adherents are found in our immediate neighborhood, and a building has been very recently procured by them in the district which I have spo-

ken of as allotted to me. Within the last few days, while visiting *Loong-he* (a village about five miles distant, remarkable for its elegant Pagoda), I met with a family whose reserve and indifference to my tracts sufficiently indicated that they were not merely heathen idolaters; I found a small private chapel in one of the wings of the house, the altar of which was decorated with several French pictures of the Virgin, having written under them, as uttered by her, some of the promises of Holy Scripture, most impossible to be made by any but a divine person. In this light, I have no doubt, she is regarded by most of their members, who are doctrinally unschooled, and who learn their own faith from their teachers' practice; I have myself received from a poor Roman Catholic Chinaman this answer to my question—Who are the persons of the Trinity?—"Holy Father, Holy Son, and Holy Mother."

The last excursion I made was in the London Society's boat, a few days since. We visited *Nan Zeang*, a very large town about fifteen miles distant. A great number of Tracts were distributed, and Dr. Medhurst preached twice, in different parts of the town, to the crowds which gathered round him and listened with respect and attention.

Our school having been opened during the previous month, and being now reduced to regular order, I commenced instructing the children in singing on the 4th of March, 1846. The progress they have made has not been satisfactory to myself, though I am aware that very much ought not to be expected in any one department from those who find almost every thing they are taught entirely new to them. They can, however sing four hymns in English, besides one or two other things. In chanting they have made a commencement, and I am anxious they should pursue this diligently; for I am disposed to think that compositions in the style of Hebrew poetry will be found far more available for Christian purposes than strict metrical versification.

I might here say much of the importance and success of our school, and my testimony would be entitled to some confidence, because on my arrival here,

and for some time afterwards, I was far from being an enthusiast on this subject; I had many doubts as to whether this instrumentality were not rather merely educational than strictly Missionary. But I am now quite convinced that, for China (without making the question a more general one) it is, under present circumstances, one of the very best ways of reaching and conciliating the people, of doing a great amount of unquestionable good to the scholars themselves, of conveying a correct impression of our object and principles, (an end very hard to be accomplished)—in short, of letting our light shine so that others may see, and be guided to the right way, now in the hour of our dumbness, when we are as yet unable to speak to the people plainly and fully of the goodness of the Lord, and his purposes of mercy to them and to their children.

Another way of gaining their confidence and convincing them of our good will, we find to be in the appropriation of our Communion alms to the relief of the many cases of helpless poverty (especially amongst widows) which such a city as this presents. There is here a great deal of premeditated and—so to speak—professional beggary; but there is also a great amount of actual suffering and misery, brought on in the ordinary course of His Providence who has declared that “the poor shall never cease out of the land.”

MARRIAGE OF A CONVERTED CHINESE—
TRANSLATION OF THE SCRIPTURES—BAPTISM OF A CONVERT—REMOVAL TO A NEW ABODE.

On the 31st of March, I was present at the marriage of a converted Chinese, now connected with the London Mission. The ordinary customs of the country were retained, with the exception, of such as savored of idolatry, every trace of which was carefully and expressly avoided. The mutual promises which are in accordance with the divinely appointed conditions of the marriage state, were demanded and given; and Dr. Medhurst, who performed the ceremony, took advantage of the occasion to explain to the surrounding crowd of curious spectators,

the nature of this holy relation, and the respects in which it differed from their own mistaken and (to the women) degrading view of it. On this, as is the case on all such occasions, great attention was paid to the speaker.

Good Friday was commemorated by service and a sermon at the Bishop's house. The following day, 11th April, a meeting was held of the Shanghai Local Committee on the revision of the New Testament. The performance of this much-desired revision is entrusted to the Protestant Missionaries at the several stations of Hong Kong, Canton, Amoy, Ning-po, Foo-Chow, Shanghai, and Bangkok; each station revises a certain portion allotted to it, and then sends copies to each of the other stations: a final meeting of delegates from all the Local Committees is arranged to take place here in the month of June next. Its proceedings will, I have no doubt, furnish me with much interesting information to communicate.

Sunday, 12th April, was signalized by the baptism of *Chi*, the youth who accompanied Bishop Boone to the United States, now become, as we trust, a brother in the bonds of the Gospel. I was one of his sponsors on that occasion, and it is with much thankfulness, I am able to say that he has walked consistently ever since. The service, owing to his acquaintance with the language, was conducted in English, but the Bishop added an explanation and exhortation in Chinese for the benefit of the bystanders, some of whom had expressed interest on the subject; but no fruit seems to have ripened yet. *Chai* was confirmed on the 28th of June, at the same time that the Bishop's little boy was baptized.

Friday, 1st May, found us in our own house, which is conveniently situated, having the school-house on the Western side, and on the Eastern, the Hong of a cotton merchant. This last circumstance has brought me in contact with several companies of traders from the interior, and adjoining provinces—*Keang-Se*, *Keang-Nan*, and *Che Keang*—whose custom it is to bring to this place such commodities as their own provinces produce, take up their abode in the Hong of the merchant to

whom they consign themselves, and there remain until they have sold what they brought, and have purchased what they wish to take home. When about to take their leave, I usually present them with an assortment of books and tracts, which thus, it may be hoped, find their way, and do good, in places where as yet the living Missionary may not penetrate.

Our present situation has the advantage (in compensation for its many drawbacks) of inducing our neighbors and their friends to pay us social visits; to some extent they have done so, but chiefly (it is to be supposed) from curiosity. I have not found more than one or two who cared to return, when they find that the writings which hang up in my study are the Creed, the Lord's Prayer, and the Ten Commandments, and that the topics to which I endeavor to lead their thoughts are religious ones. Doubtless my own inability to sustain a suitable conversation has a great deal to do with their failing to return; and most distressing and humiliating is it to feel so incompetent as I do, now after a twelvemonths' study. Some short time since, at the Bishop's suggestion, I made an attempt to gather a class, of such as might be willing to receive instruction in the catechism, but I fear the effort was a premature one, so far as my ability is concerned; I have not been able as yet to effect this object.

On the 16th of June, the Bishop himself formed such a class among the servants of our several families, and this has continued to meet twice a week, the members of it showing much interest and acquiring much religious knowledge.

INCIDENTS AT SHANGHAI.

On the 23d Aug., I was called on to perform the burial service over the remains of a young ship-master, who commanded one of the many fast-sailing crafts that run up and down this stormy coast. I mention this incident chiefly for the purpose of bespeaking for the Missionary a share in the sympathy and prayers of those whose relatives are led, in the course of Providence, to find their temporary homes upon these distant shores. It cannot

be a matter of indifference to those who prize Christian ordinances, that in the hour of death, and at the time of burial, those who are dear to them—not less dear because so distant and so alone—should have the presence and the offices of a Christian Minister. Oh! let prayer be made that in these trying hours he may be both wise and faithful! During my short residence here, several, both English and Americans, have received at this place the summons to their last account; in some instances, under circumstances more painful than it would be easy to describe.

* On the 18th Oct., observing a large number of good-sized junks on the opposite side of the river, accompanied by *Chai*, I visited them with Tracts, furnishing the cabin table of each with a selection. Such a visit I had previously paid with the Bishop and Dr. Boone, to a number of large junks—better called ships—from Fokien and Canton. The annual fleet of grain junks which carry the tribute-rice to Peking, has been visited in like manner, and our reception is invariably civil, even to courtesy.

Monday, 9th Nov., was signalized by the birth of our little boy, and by my commencing to conduct family prayers in Chinese for the sake of the servants: in doing this I was effectually assisted by the selection of prayers from our Morning Service, which the Bishop had translated.

FIRST PUBLIC RELIGIOUS SERVICE—WANT OF A PHYSICIAN—MISSIONARY PROSPECTS.

29th Nov., Sunday.—The Bishop held his first public service in the large lower hall of our new school-house. These services have been regularly continued without any diminution in the number of the congregations, but with a decided increase in their interest and orderly behaviour.

This is the last, and must be regarded as the greatest step that has been made in the course of our proceedings: we endeavor, as far as in us lies, to be eyes to the blind, and feet to the lame, to visit and relieve the widows in their affliction, and to care for the fatherless; but that "to the poor the gospel is preached," we regard as the crown of all our instrumentality.

I have thus endeavored to give the Committee such an outline of our proceedings as may enable them to understand our operations, and sympathize with our efforts. If, in doing this, I have travelled beyond the limits of a purely personal report, it has been because, tongue-tied, and in some degree hindered as to eye-sight, I have been able to do personally so little that could call for mention.

From one topic I have refrained entirely—namely, our want of a physician among us; not so much for our own health's sake, as for the benefit of the heathen, and the favorable establishment of our Mission. It was a heavy day to me when Dr. Boone, the Bishop's brother, left us; for altho' not officially connected with our Mission, his presence and the reputation of his skill brought many a poor diseased creature to our doors, and afforded us many opportunities of saying some word which might be in season to the souls of those whose bodies we endeavored to heal. Dr. Boone left us last month, and since that time we have been obliged to turn away from our doors many applicants for relief, whom the recommendations of their acquaintances, formerly relieved, had induced to apply to us. It was of little use to tell the poor, diseased, enfeebled creatures to go to Dr. Lockhart's Hospital, three miles off. The end of it is, they have ceased to come.

Before concluding, it occurs to me that what I have said about the language, may convey an over-discouraging impression to some who may be looking towards China as a field of usefulness. If there be any such who are conscious of a decided inaptitude for the acquisition of a language, according to my judgment, that fact is conclusive as to their unsuitableness for this part of the world; but on the other hand, I think, that with the facilities we now possess, those who hereafter come to join our Mission, may promise themselves that at the end of a twelvemonth, they will be able at least to exercise the office of a Catechist, and how soon after that they may become able preachers of the Gospel, depends chiefly upon their individual ability and diligence.

There is, regarding our field, upon the whole, no room left for discouragement concerning China. Difficulties are now as remarkably removed as they once were remarkably immovable: all obstacles seem disposed of readily except the one—that is, the language; and concerning that, surely we may take this comfort—that what children can learn by the time they are five years old, with no other incentives than such as childhood supplies, we can pretty certainly acquire in the same space of time, seeing we have the constraining motive of the love of Christ.

Intelligence.

The Foreign Committee of the Board of Missions have recently received highly interesting and encouraging intelligence from their Mission at Shanghai, China, and having every reason to believe that the providence of God has opened a wide door for the promulgation of the Gospel at that Station, are desirous of strengthening the Mission and enlarging the operations there, without delay.

They are, in particular, most anxious to respond immediately to a very urgent

appeal from the Missionary Bishop, the Rt. Rev. Dr. Boone, for funds sufficient to erect a church edifice. The Bishop has fitted up a hall in the building occupied by the Mission school, which is capable of accommodating about two hundred and fifty worshippers. Public worship, in accordance with the Liturgy of our Church, (translated by Bishop Boone,) is regularly conducted in this place, and the Gospel preached in the Chinese language every Sunday to as many as the hall can hold. Bishop Boone is satisfied that a church, capable of holding four times the number, would be as regularly filled, and is very anxious to avail himself of the opportunity of bringing a larger audience within the hearing of the truth. The ready attention given by the Chinese to our Missionaries, the cordial good will manifested towards them by all ranks, the great facilities of access allowed to them, the increasing numbers and prosperity of the school, all lead to the conviction, that in no instance, since the revival of Missionary effort at the close of the last century, have the prospects of success been so favorable.

The Foreign Committee feel that they would be wanting in duty and in faith, were they to hold back at this time. They do not propose to ask for collections from Churches to meet this particular object, but they trust that the amount needed may be obtained from subscribers, without interfering with the general contributions to their treasury.

The Committee, therefore, respectfully solicit from individual members of the Church, contributions to this special fund, for the erection of a plain but neat brick church at Shanghai, estimated to cost \$5000. Already has the subscription been commenced in New-York, and finds favor with all who have been applied to. Immediate returns are desired, and it is hoped that the numerous friends of this Mission, while they do not remit their exertions, or diminish their contributions, for the supply of its general wants, will feel it a privilege to give freely to accomplish a purpose so essentially necessary to its success, and, as the Committee believe, so connected with spiritual benefits to the Chinese, as the furnishing to the Mission an appropriate place for Christian Worship.

It is hoped that contributions will be forwarded to the Treasurer, Dr. J. SMYTH ROGERS, in season to enable him to remit the whole amount needed to Bishop Boone by the steamer and overland mail of 1st June next.

The following extracts are from a letter of Bishop Boone to the Foreign Committee, under date of January 12, 1847 :

"I am thankful to be able to say that we have made steady progress in our work during the past year. A Catechism, intended as a guide to candidates for baptism, and the translation of the Morning and Baptismal Services, occupied our time during the first months of the year, and prevented my giving much attention to the study of the local dialect, which delayed the commencement of public worship and preaching.

After I was prepared to commence regular services, we were delayed by the dilatoriness of the Chinese workmen, in preparing the building we had rented for a school-house and chapel.

We held our first service in this chapel on Sunday, Nov. 29th. About one hundred and fifty persons were present, of whom fifty were females. Since then it has been full every Sunday, and I am listened to with much attention.

The members of my catechetical class are regular in their attendance, and are getting on well in the attainment of Christian knowledge.

Mr. and Mrs. Syle are both engaged in the study of the language, and Mr. S. will soon be able to take a class.

The school has increased to twenty-three, and at the Chinese New Year, now near at hand, we shall enlarge it to thirty-six, the extent of our present accommodations. Under the tuition of Miss Jones and Miss Morse, of whose entire devotion to, and indefatigable discharge of their duties, I cannot speak too highly, the boys have made excellent progress in their English studies, and I entertain most sanguine hopes that, ten years hence, they will be a great aid to us in our Missionary work.

The source of greatest encouragement to us at Shanghai, is the listening ear which is given to the people. Dr. Medhurst's chapel is crowded every Sunday, and on two evenings of the week. Our own little place is full, and also Mr. McClatchie's, so that it is estimated that more than a thousand people hear the Gospel preached in Shanghai every Sunday. This, I believe, is quite unprecedented in the history of Protestant Missions in China—indeed, we have lived to see a new era. Oh! that God would give us all, both those at home and those in China, grace to profit by the opportunities now afforded of doing good to this people.

This promising state of things induces me to request the Committee, and I entreat them not to refuse, to send to me, at the earliest time possible by the over-land mail, funds to build a church. I might just as well have six hundred persons to hear me preach, as the two hundred or two hundred and fifty who now come to listen to me. I am satisfied, that if I had accommodations in the city, and held two services on Sundays, I could preach the Gospel to over one thousand persons. Dr. Medhurst has at least four times the number to hear him in his new edifice, that he had when he was preaching in a Chinese house.

If possible, such an opening ought to be improved, and I am persuaded that the Church will respond promptly and liberally to an appeal for this object. Dr. — wrote me some time since, that he had the first \$100 ready. I propose to build, forthwith, a perfectly plain brick church, forty-five feet wide by seventy-five feet in length, to accommodate six hundred persons, which, from careful estimates, can be built of brick for \$4000, to which we must add \$1000 for land, in all say \$5000.

I would be very glad if you could procure for me, from some good architect, a plan for a plain, neat church, without galleries, of the above dimensions, stating minutely, height of walls, ceiling of what kind, height, &c., width and depth of chancel, number and position of windows, their height, width, &c. Indeed, I wish the plainest and minutest directions, with accurate drawings and scale of measurements, as the Chinese will look to me for all these matters.

Will not some one at home send me a pulpit, reading desk, and stone baptismal font, and also the chancel rails? They need not be of any expensive wood, but of neat workmanship, and painted.

Before we can get the church finished, Mr. Syle will, I doubt not, be able to assist me in preaching, when we intend to have services frequently in the week, as well as twice on Sundays."

CHINA.—The Foreign Committee have advices from Shanghai up to 13th February. The Mission school was in successful operation, and Bishop Boone was preparing to enlarge the number of the pupils to thirty-six,—being all that the present school-building will accommodate.

The Bishop had commenced, in November last, regular religious services in the Chinese language, having, by great labor, prepared a translation of the

Morning and Evening Prayer, and other necessary portions of the Prayer-Book, and qualified himself to preach in the dialect of that province. The hall occupied for public worship, which is capable of holding two hundred and fifty persons, is filled, and the Missionaries are enjoying every facility for the promulgation of the Gospel among the people of that province.

Bishop Boone calls earnestly for more Missionaries, and the Foreign Committee are desirous of engaging the services of some well qualified men, to embark early in the summer. The Rev. Mr. Graham is obliged to return, on account of ill health. In reference to this, the Bishop says :

"It is my painful duty to inform the Committee of the entire failure of Mr. Graham's health. He is expected to leave us, on his way to the United States, in the ship that takes this letter to Hong Kong. Mr. Graham's health has been gradually sinking for months, without his physicians being able to assign any adequate cause. During the warm weather, we flattered ourselves with the hope, that the cold weather would restore him. The winter is now half over, and he has continued to waste away and become weaker, until he is almost bed-ridden. He is now in such a state, that I fear further continuance at this place would be at the risk of his life.

We regret exceedingly our loss of Mr. and Mrs. Graham. The latter has endeared herself, by her uniform, cheerful, prudent, correct, Christian demeanor, to every member of the Mission. They both leave the Mission with great regret, and I heartily commend them to the sympathy and kind offices of the Committee.

Dr. Lockhart has furnished me with his medical certificate, expressing in the strongest terms his opinion of the necessity of Mr. Graham's immediately leaving this place, and going home. As the case is so plain, I will not trouble the Committee with a copy of it."

* * * "I find my position difficult to maintain. It is not merely the work which I daily do, for I have been accustomed for years to work as hard as I could, from the time of rising to that of retiring to rest, but it is the pressure of work which ought to be done, and which I cannot do, and which is far more wearing than actual work, which I find constantly accumulating, that presses me sorely, and calls loudly for help. The Lord grant that efficient help may soon come. But it is better to let us alone, than to send us inefficient men; they will but increase, to an insupportable amount, my burthen. What are we to do? My dear Brother, we must pray more earnestly and fervently to the Lord of the vineyard, to send forth laborers into His vineyard, and urge upon all Christians to pray for us."

AFRICA.—The advices from Cape Palmas are also as recent as January last. Notwithstanding the exhausting and debilitating effects of the climate, and the calamities which had fallen upon the Mission, from illness and death of Missionaries, the survivors continue strong in faith, deeply engaged in their work, and confidently looking for the fruits of their labor, of which they have already been able to reap some portion; as we may gather, among other incidents, from the mention in Dr. Savage's last journal, of the administration of the Lord's Supper, on one occasion, to no less than twenty converts from heathenism.

These self-sacrificing men must, however, be speedily relieved, and the Committee hope, ere long, to send out more Missionaries, who shall lighten the labors of all now engaged, and enable those who are most enfeebled, to visit their native land.

The Committee are resolved to concentrate their efforts, vigorously, upon the educational department of the Mission; and those who go out now, will devote their attention chiefly to the instruction of those pupils who give evidence of piety, in the higher branches of learning and in theology. In this way, it is hoped that another period of ten or fifteen years will afford a body of native teachers and Missionaries, who must form our main dependence in the effort to carry the Gospel into Africa.

The Committee are encouraged to believe that the favorable prospects which God is opening to the Foreign Missions of the Church, will animate her members to renewed interest, and more enlarged liberality in their behalf.

FUNDS.—The receipts of the Foreign Committee for the month ending on the 15th May, have amounted to but little over one thousand dollars, less than one-third of the sum that was actually needed during the same time. As the season for collections is now nearly over, the Committee cannot but look forward to the summer months with great solicitude. It is a very poor consolation for them to know that other Missionary Institutions of the country have, during the past year, to a much greater extent than themselves, fallen short of the contributions of some preceding years. It is hoped that those who are in positions to quicken the liberality of the Church, will bear in mind these things, and aid us in endeavoring to remove all just grounds for the remark, that the very prosperity with which a gracious Providence has, during this year, blessed all the business interests of the country, has only induced forgetfulness of God, and indifference to His glory.

The Annual Meeting of the Board will be held on the 23d inst., in St. Bartholomew's church, New-York.

The Right Rev. the Bishop of Massachusetts will preach the annual sermon on the first evening of the Session, in the Church of the Ascension.

On the second evening a public Missionary meeting will be held, (D. V.) of which timely notice will be given.

THE FINANCIAL YEAR will close on the 15th June. All contributions to be included in the present year, must be sent in before that day.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th April to 15th May, 1847:

VERMONT.

Burlington—St. Paul's Ch..... \$20 24

MASSACHUSETTS.

Boston—Christ Ch. S. S., for education of a child, China..... 25 00

CONNECTICUT.

Fairhaven—St. James Ch., $\frac{1}{2}$ 3 00

Hartford—St. John's Ch., children of, for Constantinople, \$7 45; 8 02

Pomfret—Christ Ch., Thank offering of a member, omitted in the April No. of Sp. of Missions... 5 00 16 02

NEW-YORK.

Hempstead, L. I.—St. George's Ch., $\frac{1}{2}$ 7 00

Newtown, L. I.—St. James' Church, China..... 9 00

New-York—St. Luke's Ch., from two individuals, for Constantinople 1 25

Family Mite Box..... 3 37

W. M., $\frac{1}{2}$ 5 00

A Lady, sent to the Mission Rooms..... 50 26 12

WESTERN NEW-YORK.

Geneva—Trinity Ch., \$2 50, \$2 50, \$2 50, for China..... 7 50

Do., \$8 50, \$3, \$5, \$2 50, Africa.. 19 00

Do., for general purposes..... 1 00

A friend, by hands of Bishop De Lancy..... 5 00

Honeoye Falls—St. John's Ch., for Constantinople..... 2 00

Le Roy—St. Mark's, Africa..... 5 75

Do. S. S. children, for do..... 4 00

Lockport—Grace Ch., China, \$1, Africa, \$1..... 2 00

Manlius—Christ Ch..... 3 00

Mount Morris—St. John's Ch., Africa..... 14 00

New Berlin—St. Andrew's, for Constantinople..... 5 00

Oxford—St. Paul's Ch..... 14 00

Do., the Misses Van Wageningen, 3d annual payment, ed. W. H. De Lancy, Africa..... 20 00

Do., Ladies of, 3d annual payment, ed. Ruth Tracy, China.. 25 00

Utica—Grace Ch..... 10 00

Trinity Ch..... 5 00 142 25

NEW JERSEY.

Hoboken—St. Paul's, for Africa..... 9 00

Do., additional..... 1 00 10 00

PENNSYLVANIA.

Morristown—St. Gabriel's Ch..... 5 00

Pottstown—Christ Ch..... 10 00 15 00

DELAWARE.

Lewes—St. Peter's Ch..... 4 50

John Rodney \$1; Wm. Orr, 50c. 1 50

St. George's Chapel..... 1 06 7 06

MARYLAND.

Patapsco—Patapsco Fem. Institute, for Constantinople..... 7 57

Washington, D. C.—Trinity Ch. Fem. Miss. Society, for ed. of four girls, China..... 100 00 107 97

VIRGINIA.

Louisa Co.—A Lady, per Rev. Mr. Wharton..... 10 00

Petersburg—St. Paul's Ch., for Africa, \$75; for China, \$81 97..... 156 97

Richmond—Mrs. Williams, sub. per Bp. Johns, for Constantinople. 15 00

Doctor Bolton, for China..... 5 00

Mrs. S. Bolton, do..... 5 00 191 97

SOUTH CAROLINA.

Charleston—St. Peter's Ch., for ed., Africa..... 5 00

Do., part of annual contribution towards support of Bp. Boone, China..... 187 50

A Lady of Upper St. John's Parish, for Africa..... 25 00

A Lady, for ed. of Alexander Glennie, Africa..... 20 00

A Clergyman, for Constantinople..... 25 00 262 50

GEORGIA.

Savannah—Christ Ch., for Constantinople, \$5; China, \$2 50; Africa, \$2 50; Greece, 60 cts.; 86 50

General, \$76..... 52 50

Ladies' African Society, Africa.. 60 00 199 00

Do., for education, Africa..... 60 00 199 00

ALABAMA.

Mobile—Bp. Polk Miss Society, for ed. two children, China..... 50 00

Montgomery—St. John's Ch..... 55 50

Do., for Constantinople..... 6 00 111 50

OHIO.

Cincinnati—St. Paul's Ch., for Africa 11 21

Do., for China..... 11 22

Chillicothe—St. Paul's Ch., for Constantinople..... 10 00

Do. S. S., for ed. J. Budd Britton, Africa..... 10 00

Piqua—Ladies' Sewing Society, for ed. of a child, China..... 25 00 67 43

ILLINOIS.

Chicago—St. James' Ch., $\frac{1}{2}$ 9 00

KENTUCKY.

Jefferson Co.—St. Matthew's Ch..... 16 50

TOTAL.....\$1,227 76

(Total since 15th June, 1846, \$25,666 29.)

NOTE.—In the May No. of Spirit of Missions, the Acknowledgment from Ladies' Missionary Society, Christ Church, Middletown, Conn., should read \$14 instead of \$4.